[54] place until the two senior groups have set together into the elders' class. The result of this arrangement is that no group which enters the warrior class as ~~warrior~~lings ever stays in the warrior class for as long as any junior-other group.

[55] [56] [57] [58] *Manyattas.*—During their time of service in the warrior class the members of each age-group live in special villages built away from the main married men's villages. These villages are territorial, in that all the warriors of a single age-group in a single area live in one such village. Warriors of different age-groups never live in a single manyatta, as each manyatta is essentially the headquarters of the members of a single age-group in the warrior class in a given area. *Manyattas* are moved about from place to place when fresh grazing is necessary.

[59] [60] A manyatta consists of a number of huts each one of which is built, and lived in, by the mother (or another married woman relative) of one of the warriors of that manyatta. Normally each warrior has his own mother living in the manyatta and she is accompanied by her children, especially by some of the man's unmarried younger and half-sisters. The older women are there to do the work of the manyatta, such as milking, fuel gathering, water drawing, etc., and in this they are assisted to a certain extent by the girls, but the latter are chiefly in the manyatta as companions and lovers for the warriors. No girl can live at a manyatta at all unless her brother or half-brother is a member of that manyatta, and each warrior living at a manyatta is expected to bring two or three of his sisters or half-sisters to live at the manyatta, and if possible some of these should be fairly grown up and others quite children who will grow up at the manyatta.

[61] [62] *Sex Life.*—During the warrior stage no man may have sexual intercourse with any unmarried girl or with married women, but on the other hand, there exists in the manyattas a system of sex life which is decidedly interesting. The warriors, whenever they feel like it (which, as my informant pointed out, is "very, very often"), invite one of the girls (sisters of the other men in the *Manyatta*) to sleep with them. This is done by a method and formula which corresponds in some ways to the customs of the Kikuyu people, but has certain marked differences.

[63] [64] [65] A group of warriors at any time of the day will stand outside the village and call to any of the girls whom they see about, and when they come they say to them somewhat, and the girls then each select one of the men, and say "I choose so-and-so," not mentioning the man by his own name but as "the one of so-and-so." By so doing the girl binds herself to go and sleep with the man so chosen that night. It is a point of honour and etiquette that no girl so called upon to choose a man may refuse to do so unless she is (a) actually on a menstruation period at the time, or (b) has already promised herself to another man for that night, but she may make her choice from any of those men who were in the group that called to her.

An initial alarm. Of Pleiss means a foretaste. I have been given a reason for the use of this term, but may not mentioned of its truth. The elders of the Of Pleiss generation stand in a particular position of guardians to their juniors who recognize their authority to a far greater extent than they do that of elders of other generations. This relationship has considerable political as well as domestic importance.

Manyattas.—The *enk* is the unit for a single manyatta, except when the whole age-group of a single area combine to form one manyatta for some ceremony, e.g. the *E Unoto.*

For some years the policy of Government was directed towards suppressing the warrior system, and manyattas were prohibited, each warrior being supposed to live in his father's village. With increasing control and understanding of the tribe this rule has been somewhat relaxed, and the warriors are now commonly allowed to have manyattas provided that they continue to behave themselves before the law.

But the general effect of Government policy has profoundly modified the original customs with regard to marriage, and it is now rather difficult at times to know exactly what they were. The main political effect is that marriage lasts for a much shorter period than formerly, and most men marry and become elders within four or five years of their circumcision.

Nowadays the parents are somewhat unwilling that the girls should live in the manyattas, and so there are only a few of them to be seen there.

A manyatta usually differs enormously from an elder's village in that it is simply a circle of huts without the usual thorn hedge round it.

Sun Talk.—The word written by Mr. Leakey meiddia would perhaps best be spelt as two words *Paiddi igodi.* *Paiddi* is a second person singular imperative of a *dutivo* verb (see Hollis, p. 77) which I have never heard except as described by Mr. Leakey. *Igodi* means "sun" or "day."

When a man has been accepted by a girl who has been so addressed he usually holds out his hand to her with the tips of his forefinger and thumb touching to form a circle. She is then supposed to break the circle as formed with her forefinger. This is regarded as making her acceptance binding.

It is a great disgrace for a warrior to cause an uncircumcised girl to conceive, and he must kill an enemy in order to wipe it out. This is, in fact, the usual reason for the occasional murders of people of other tribes, frequently ascribed erroneously to a desire on the part of the murderer to "blood his spear."

The E Unoto Ceremony.—Nowadays this takes place from three to five years after initiation. It is not a single ceremony for the whole of the Maasi, but there are a number of separate ceremonies according to the groups represented in any age-group table-mate.

[Warrior kraal]

/90 cont./

512 535 201 [536] [537] [538] [539] [540] [541] [542] [543] [544] [545] [546] [547] [548] [549] [550] [551] [552] [553] [554] [555] [556] [557] [558] [559] [560] [561] [562] [563] [564] [565] [566] [567] [568] [569] [570] [571] [572] [573] [574] [575]

/111 cont./

192
• 832 When one so often sees how the warriors flirt with the girls and how the latter act lovingly with the former, one would expect an abundance of expressions of tenderness. But here, too, this does not turn out to be true. The only pet name that the warrior gives the girl is <u>jorueni' ai</u> = my darling, while the girl calls him <u>ol dipee lai</u> = my friend, or also says <u>ingîr nalei</u> = I love you very much, to which the warrior replies: <u>ñôoi ñde ol gowarîñ</u> = we shall see (literally <u>videbo nocte</u> /I shall see at night/).

XIII.

000 The blacksmiths. -- Their own kraals. -- Their social position. -- Attitude toward the blacksmiths. -- Workshop. -- Tools. -- Iron extraction. -- Technique. -- Blacksmiths' products: their prices. -- Wire drawing.

564
326
[361] The kraals of the blacksmiths lie isolated, apart from the true
[614] Masai kraals. It is not correct to designate these as a blacksmith
[613] tribe, since there are blacksmiths (<u>ol kononi, el kononi</u>) in all three tribes and also in all lineages, except the El kiborón, and neither a single tribe nor a single lineage consists exclusively of blacksmiths. They form a caste of their own and are the pariahs of the Masai, the despised and detested, <u>the</u> unclean, whom one would prefer not to tolerate if one did not need them so urgently. From ancient times the trade has been handed down from father to son, who only practices the calling after his marriage, therefore as <u>ol móruo</u>. One cannot detach oneself from the caste by not practicing the trade: rather, one who comes from a blacksmith family always remains <u>ol kononi</u>, no matter whether he works as a blacksmith or not. If, on the other hand -- which happens only very exceptionally -- a Masai who does not belong to the blacksmith caste permanently or temporarily practices the blacksmith's trade, he will, to be sure, also be regarded with scorn, but neither he himself nor his descendants will be despised as blacksmiths or counted in the blacksmith caste. A blacksmith kraal
[777] (<u>eág aa el kononu</u>) in the vicinity of other kraals brings the latter bad

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/PL23/

In free translation the solo says: who is the leader of the red shields: eh, it is Meleta, who was wounded in the fetlock/Gen. Pemi/, so that his red blood ran into the "mudgen" (the fetlock ornament of Colobus skin); literally: who the leader of the red shields, eh, Meleta, who has taken out the blood from his mudgen.

• B12 B24b For judging the beauty of the human body the people in general apply the same principles as the European does.

The Masai idea of beauty calls for a well-built, slender body with slightly rounded forms. In contrast to most other black peoples, among whom corpulence is taken as the measuring stick for feminine beauty, a Masai beauty may not be heavy. Her limbs must show just enough roundness so that they do not appear angular. Further requirements for being regarded as beautiful are: oval face, white teeth, black gums, a skin color as light as possible, protruding buttocks

/130 cont./

(without, however, one's being able to speak of exaggerated, robust lips, deep umbilical cavity. The lips must not stand out, either by form or color, so that thin and dark lips are considered beautiful. Our negroe and guess no artificial black coloring is regarded as beautiful; for this one uses the juice of Genipabrodium tomentosum (?).

1. Of other parts of visible.

Prominent muscles in the upper arm and calf or a fat belly are regarded as ugly and are contemptuously compared with the like characteristics of the Negroes, or one also speaks meaningly of club arms, or calves with a goat stomach stuck in them, or of a /130/ diseased swollen abdomen. Among girls one places value on small hands, small, narrow hands and feet, as well as even, hemispherical breasts. By means of painting with red earth one seeks to enhance the dark skin color by the contrast of colors.

IV.

Weapons. -- Spear. -- Sword. -- Scabbard, belt, shield. -- Club. -- Bow. -- Arrow. -- Poisoning.

The foremost weapon of the Maori is the well-known, beautiful, large spear /Ill. 41 appears here/ (Fig. IV, see pp. 168 ff.). It constitutes all the pride of the warrior, who would sooner part with anything but that. The spear consists of three parts: the /127/ upper iron blade, the middle wooden shaft, and the lower iron shoe. At the lower end of the blade and at the upper one of the shoe, respectively, one finds a socket by means of which these parts are stuck on the wooden shaft. The ancient spears had blades 30 centimeters long and 10 centimeters wide, with short sockets, a long wooden shaft, and a short shoe. Gradually the socket of the blade was lengthened up to 40 centimeters, and the shaft was decreased in the same proportion. Such spears are still to be found only rarely today, and then the blade on them has been ground more or less narrow in the course of the years. Later, fashion lengthened the

[TEXT CONTINUED ON PAGE 168]

709 /SIL uses/
[812] sanitary structures. The people also serve as love magic, in that the woman sprinkles herself and the man with it, through which his love for her is heightened. If a woman loses her first child soon after birth, she hangs in the doorway of her hut during her next pregnancy an amulet that consists of a few cowrie shells sewed on a small piece of leather and a little bag, made by the ol gotorilo, containing medicine to protect the expected child from sickness and death. The plants preferred by the ol gotorilo for the manufacture of his magic medicine are ne gobowuji (Commelina benthal C. Sch.), ol tinga (Cordyla rogersii), ne gulwa (Cordyla fischeri Hiern), ol emeshi (Cleria mendbilica), ne ngi (Cordia ovalifolia), ol dobbi (Acacia fischeri Harms), ne gulwa (Cordyla fischeri Hiern).

709 The belief in the evil eye, which makes human beings and livestock sick, is also generally widespread. One afflicted with the evil eye (ene gwejek) may not be known/ he sees in the vicinity of the kraals. He is necessarily avoided by all people and therefore builds a kraal of his own, in which he lives alone with his family. If he ventures to enter a strange kraal, he must be prepared to be killed. If a human being or a kraal of livestock suddenly falls sick or dies without one's being able to explain this by natural causes, it is often believed that the reason for it must be sought in the doings of an evil eye/man (ol enkerai). Only if such a one has not been in the vicinity for a long time is the misfortune traced back to a punishment from God.

/1911 cont./

[824 825] 909. ai mapalgara, a liana not infrequent in the river forests. The root bark, smelling strongly like vanilla, is rubbed, squilled, and worn by men and women as a necklace. It also finds use as a secret medicine of the ai ulbuni and the ai galarik.

910. ai nalawa (Albizzia sothoisiarisa Benge.). One or two hand-sized pieces of trunk bark or root bark are pounded with a club into fibers and held for a few minutes in boiling water both for cooking. This soup is used by women as a nerve stimulant, by

• [832] women as an aphrodisiac. To cure gonorrhea, one adds a small amount of honey to the broth before drinking it. An ointment that is made with dodbie or /911/ triple the amount of bark is used to get rid of tapeworms and ascarids, or else as an emetic for bilious fever. The fresh bark tear is chewed for constipation.

[842] 914. ai nanut (Solanum nigrum L.). Children eat the berry-like fruits.

916. ai ndidiy (Ocimum suave Willd.). A root decoction is used as an emetic.

[851] 917. ai nanijat or ai nanijat (Arenaethusa skyesiana). The arrow poison is obtained from the roots and wood by boiling.

917. ai nanuk | ai tam.

918. nanalgaiy (Nauclea rigida Elm.). From the pounded root the ai ulbuni makes an emetic that is supposed to protect one against colds and fever.

[871] 919. ai nangai nimit (Casellona spec.). The soft, fleshy twigs are eaten by women on the march, by boys reading cards, to quench thirst.

921. ai nangai | ai ndidiy (Euphorbia spec.). Hyenas allegedly eat this plant.

921. ai nangai | ai ngaiy

[881] 922. ai ndiwiy (Acacia skyesiana Bakh.). Fodder for small livestock.

923. ai nanjagara (1)

1. Also called ai gidanit.

(Acalypha indica L.). Good fodder for small livestock.

[illegible] copy /

#142 directed upward, canthi rounded, alae slightly puffed out. Lips moderately thick. The medial incisors of the lower jaw have been pried out, the outer ones so ground down that the enamel has almost completely disappeared on the chewing surface. Both ear-lobes considerably enlarged. The upper edges of the auricles each pierced four times. Breasts pendulous, conical, small, colour fair. Areola of the nipples large. Nipple large, projecting. Feet medium-arched. Five toes join out. Hand slender, long-fingered. Nails medium-sized, long, narrow. Legs stocky, straight. Jingle has very many perforations on her body. On the right thigh is a burn scar covering half the outside of it. On her back is a heavy scar made by means of the five cutaneous [illegible] incisions. Jingle has given birth to three children.

[illegible]

[illegible]

[illegible]

No. 2275.

Onitsil.2, about 23 years old, a native of Gitsegtlem. Lineage: [illegible] exogamic.

[illegible] = [illegible]

[illegible] = [illegible]

Thin. Tissue of the soft parts firm. Skin color: forehead, cheek, palm of hand gray-reddish-brown (between 29 and 30), chest somewhat darker (30), /41b/ back of hand black-reddish-brown (27), nipples somewhat lighter (between 27 and 28). Color of the iris black-brown. Palpebral fissure set obliquely, slit wide. Head hair 1 1/2 cm. long and very soft. Head, from the crown view, rounded, egg-shaped with broad front end, strongly projecting at the occiput. Transverse profile of the occiput symmetrically rounded. Crown arched roof-shaped, lying toward the back. Glabella high, occiput rose strongly arched out. Face broad-oval. Profile orthognathous. Chin somewhat projecting. Hair edging of the forehead angular-rounded. Forehead medium high, steep, distinct frontal protuberances. Nose small, low, broad. Root of nose moderately deepened toward forehead, bridge almost straight, tip blunt and directed straight out, nostrils roundish, alae slightly puffed out. Lips moderately thick. The middle lower